

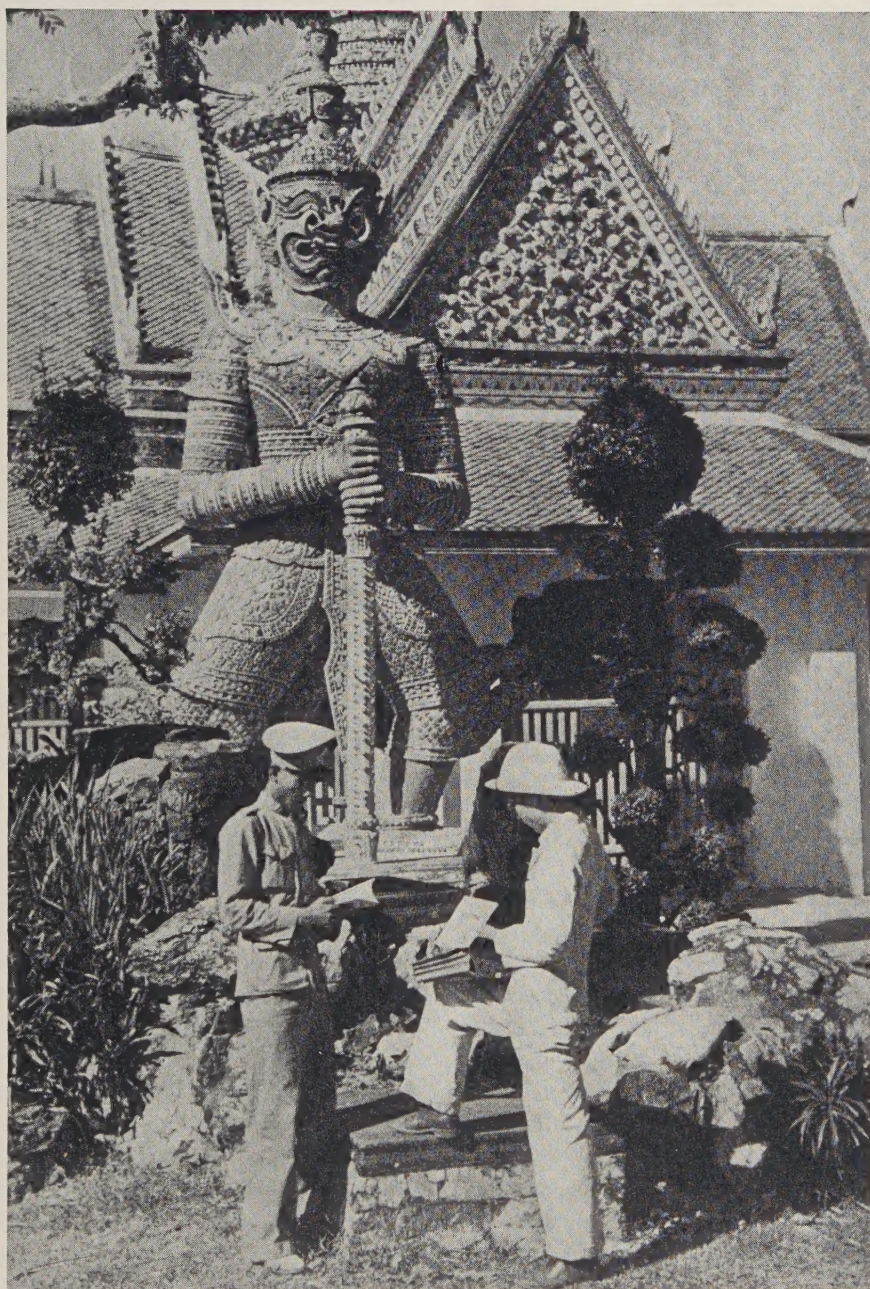
SCRIPTURES FOR THE BLIND

BIBLE SOCIETY RECORD

OCTOBER 1940

VOL. 85, No. 8

Pacific School of
Religion
Berkeley, Calif.



COLPORTEUR NAI KIT TALKS TO A POLICEMAN BEFORE ONE OF THE GATE GODS OF A TEMPLE IN BANGKOK, THAILAND
(See page 127)

TRANSLATION

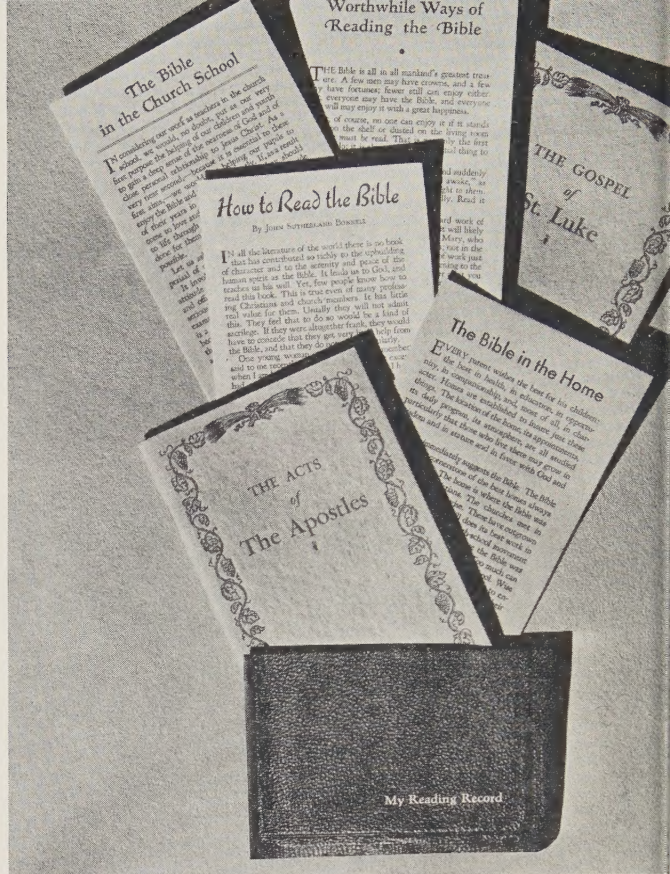
DISTRIBUTION

Getting the Bible Read

At the right is a display of the contents of a packet designed to encourage Bible reading to be used this fall and winter at the meetings in 22 cities of the National Christian Mission.

NOT in the recollection of the present staff of editors at the Bible House has there been evidence of so widespread and diversified endeavor to popularize the reading of the Bible as in recent months. From many quarters have come samples of booklets, leaflets, and cards designed to encourage and guide young and old in the regular use of the Scriptures. One is entitled "Why Catholics Should Read the Bible." It quotes a recent official pronouncement of the bishops of this country in which they say, "We hope that no family can be found amongst us without a correct version of the Holy Scriptures. . . . If it be not always feasible in the morning but at least every evening at a fixed hour, let the entire family be assembled for night prayers followed by a short reading of the Holy Scriptures." Still another booklet is entitled "Beginners' Bible Sampler," prepared by a grandfather for his grandchildren, which contains a carefully selected verse for every day of the year, and longer sections built around practical Biblical themes for each Sunday.

The Presbytery of Seattle has just announced the opening of the eleventh annual Bible Mastery Month for October. Since 1930 the readers in this plan have committed themselves to the daily reading of a given book of the Bible for the whole month of October. Since 1930 they have read Galatians, 1 Thessalonians, Colossians, John, Hebrews, Philippians, Ephesians, Romans, 1 John, and James. The book for this month is 1 Peter. In connection with their program, which last year was followed from the Pacific coast to Prince Edward Island, in thirty-



six states and six Canadian provinces, four foreign lands and in fourteen denominations, thousands of the American Bible Society penny portions have been used.

Among those who participated in the Bible Mastery program last year were 246 in the San Quentin Prison, of whom eighty were enlisted by one inmate. From various quarters came reports of people who had committed the epistle to memory.

Still another plan is one that has been followed for thirty years by the Synod of the Reformed Presbyterian Church in North America, under the direction of a special committee appointed for the purpose. From the beginning this has been a young people's enterprise, which imparts to it the greater promise. A booklet containing a daily reading suggestion from both the Old and New Testaments is issued each year. The selections are coordinated with the Bible School Lessons, and the program is so arranged that the Old Testament is covered every four years, and the New Testament every two. Throughout the three decades this plan

(Turn to page 133)

BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution
of the Holy Scriptures

VOLUME 85

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NUMBER 8

There Must Be No Blackout of the Bible in 1941

By Gilbert Darlington

THE four largest agencies for the world-wide supply of God's Holy Word are the British and Foreign Bible Society, the American Bible Society, the National Bible Society of Scotland, and the Scripture Gift Mission. These societies stated in their reports for their last completed year that they had issued approximately 23,000,000 volumes of Scripture. An analysis of their figures reveals that of this total approximately 16,500,000 of the volumes were supplied to foreign mission fields, and that approximately 12,800,000 volumes—or *more than three fourths* of these—were sent out or paid for by the gifts of the people of England and Scotland.

Three of these great Christian agencies are in the very center of the present war. Even if the decision goes to Britain, the war will be devastating and prolonged. Income taxes and other taxes abroad are higher than ever before. Severe exchange restrictions hamper the production and circulation of the Scriptures. The shortages of labor, of material, and of transportation facilities, when added to reduced incomes and the losses incident to the ravages of war, have created a crisis greater than any ever before faced by the Bible Societies in their long history.

Woodrow Wilson once said that America was "born of the Bible." Our first settlers brought it with them in their earliest ships. Our ancestors incorporated it into our social, political, and legal history. On September 10, 1782, the Continental Congress, by formal resolution, recommended Robert Aitken's King James Version of the English Bible to the inhabitants of

the United States. The Bible has been the constant guide and inspiration of George Washington, Abraham Lincoln, and all of our greatest men; but, in spite of all this, we are doing very little to continue the life-giving influence of the Bible in our present war-torn and disillusioned world. The Bible-loving people of England, Scotland, and Wales in 1939 gave over five times per capita what the peace-blessed and prosperous population of the United States of America gave for a similar purpose.

If we divide the income from living donors received by the British and Foreign Bible Society during the year ending March 31, 1939, by the total population of all England, Scotland, and Wales, we find that the average gift of each member of the population was 1.09 cents to this Society alone. Our American people, during the calendar year 1939, gave only 0.19 cent per capita when prosperity was returning, and the nation was not at war. American interest in the distribution of God's Holy Word last year was therefore just 17 percent of England's. If the people of the United States had contributed as much per capita in 1939 as the British did, the American Bible Society would have received almost six times as much as it did from living donors.

The need is urgent and great. In such a crisis we must not let the light of the gospel burn low or flicker out. *Only if we give six times as much ourselves, or find five additional persons to match our present gifts, shall we be able to keep the light of the gospel shining brightly before men, and so insure that there shall be no blackout of the Bible in 1941.*

The Wayside Fellowship

By Rev. G. B. Cameron, *Secretary, Central District*

THIS is a story of a church on wheels which is bringing the gospel to thousands of forgotten people. The Wayside Fellowship, as the trailer is called, was built by the Protestant Episcopal Church to "reach the unreached," both through its loud speakers and through the printed page. The Bible Society supplies the Scriptures needed, and lately the Presbyterian Church has been invited to share in this unique project.

The work this year has been a summertime project in the coal-mining regions of southeastern Ohio. The team was headed by the director, who both presided at the electric organ and was the officiating clergyman. One of the team is always the mission visitor of the district, two are seminary students, and there is also an assistant who is chauffeur, electrician, and general handy man.

In many sections of southeastern Ohio, there are regions where squalor and suffering abound. The people in the valleys are the backwash of the mining fraternity, whose labors mean so much to the comfort of the outside world. Many have been left stranded because of the introduction of machine methods. They cannot turn to farming; for soil in mining regions is usually shallow. Small industries are seldom attracted to mining towns. The result is stagnation, poverty, and, in most instances, despair. In such places religion has not offered comfort; for there has been no established church in any of these valleys for a period of years. Few missions have served the people in this wide area.

The trailer is usually located on some high spot and, if possible, next to a schoolhouse. Early in the afternoon the day's work really begins by the playing of hymns on the organ. Periodically, the operator lowers the music and announces the meetings for the day. The loud speakers are placed on top of the trailer and can be heard distinctly for a mile and a half up and down the valley. The announcements that are made state clearly that a Gospel portion is available to every one who comes to the service or the classes.

Each midafternoon is devoted to visiting the homes in the environs. At each home the worker asks for a Bible for use in conducting a period of worship. If none is available, a Bible or a Testament is left there. The workers talk with the people, giving advice, comfort, and spiritual aid. The children are invited to the week-day Bible school, which is held just before vespers.



Children's vesper service—Wayside Fellowship

Vespers, which come at five o'clock, are preceded by a half hour of loud-speaker music and announcements. The vesper service is simple and informal.

After supper, the organ again fills the valley with its strains, and preparation is made for the evening service. The church trailer is backed up to a hillside; for the altar is so arranged that it can be turned outward. It is a thrilling sight to see a hundred or more of these churchless people assembled in such a natural amphitheatre.

The organ peals out the doxology, and the service begins. Through the ministry of the loud speaker, literally the whole valley joins in the worship service: the great words of truth from Holy Writ echo back and forth among the rocky ridges. The valley and surrounding hills become God's holy temple.

BIBLE SOCIETY RECORD

The Gospels which are distributed indicate on the back the nature of the cooperation. The legend reads:

Presented by the
WAYSIDE FELLOWSHIP
of the
EPISCOPAL
and PRESBYTERIAN CHURCHES
in Southern Ohio
In Cooperation with the
AMERICAN BIBLE SOCIETY

Matthew, Mark, Luke, and John were given in sequence, as read, to over two thousand children and adults who attended the week-day gatherings. Hundreds of Testaments and many Bibles were supplied to Bibleless homes. Truly, these are wonderful times, when God's



Distributing prayer cards and literature to children who never knew a Sunday school

Word can resound in forgotten hills and remain to be read by its poverty-stricken people.

. . .

Stories from the Record Have Universal Appeal

By Bernice H. Robbins

WHEN a representative of the Bible Society recently addressed a church audience on the work which the Society is doing, he aroused more than casual interest among his listeners. This prompted the use of a group of stories from the *Bible Society Record* in a subsequent midweek service. The same stories were equally well received in a variety of situations thereafter.

Adults who have loved the Bible for the inspiration and comfort it affords through life, appreciate fully its power to meet the needs of mankind. With this in mind, the stories chosen for this midweek group were: "A Whole Town Hears the Bible Read"—*Bible Society Record* of March 1938; "A Five-cent Testament and a Diamond Ring"—*Record* of January 1938; and "Some Love Is Found"—*Record* of April 1940. The use of the latter, featuring the Braille Bible, made a distinct impression. The satisfaction these Christian people experienced in hearing stories recording appreciation of the Bible was evident.

On the following Sunday morning, the high-school department of the church school listened with more than ordinary interest to the first of these three stories. At a time when the secular press is giving considerable publicity to the program of religious education provided on released school time, the story of how a whole town heard the Bible read is appropriate. It gives prominence to the Bible, the chief textbook of these newly arranged courses sponsored jointly by church and school.

The story-teller passed on to relate the story entitled "Christmas Present for Johnny," found in the December 1939 issue of the *Record*. That a boy who liked all the exciting tales of adventure, travel, and love could be held spellbound by the anecdotes in the Bible was news to many of the boys. They had never thought of the Bible as a source for thrilling narratives.

The romantic interest of the girls was aroused by the story "A Five-cent Testament and a Diamond Ring." Wedding rings are treasured possessions, and not lightly disposed of. They

were impressed with the circumstances which led this couple to part with theirs.

Sunday afternoon found the story-teller facing two groups of boys in a state training school. The age range of the first group was about fourteen to seventeen years, and of the second, twelve to fifteen. They, too, were captivated with the story of a whole town turning out to hear the Bible read. Using Bibles purchased from the Bible Society, they scanned portions of the New Testament, and pondered the idea of having to read the whole of it through. They were not slow to recognize the magnitude of the task, as well as the impressiveness of the service described.

Many of the boys in such schools are there because of their disregard for the property rights of others. Therefore, a *very telling* story for this group was "The Christmas Tree Thief"—in *Bible Society Record* of December 1938. The boys were so interested in the reference to the Gospel of St. Luke, and the specific subject in it which impressed the thief, that they were given time to look through the Gospel, and to read the story of the Prodigal Son silently.

Boys like stories about boys. So, for the concluding one, they heard "Christmas Present for Johnny." There was instant sympathy for the boy who was confined to a chair for life, and wonder that he should find in the Bible the same absorbing interest as in the thrilling

storybooks with which he was surrounded.

Once again the story-teller faced a group of adults, when, on the following Sunday afternoon, she proceeded to tell some of the same anecdotes in a state hospital. The patients were assembled in the comfortable reception room of the building which housed the incurables. These women were pathetically eager to sing the old hymns of the Christian Church, and to hear stories about the Bible.

First, they heard the one which was used so successfully in each of the other groups—"A Whole Town Hears the Bible Read." This was followed by "Christmas Present for Johnny." The third and concluding one was "Some Love Is Found." All of them came close enough to their experiences in life to be meaningful. All of them touched a responsive chord. The gratitude of these mentally ill women was quite touching.

Thus the inspiration of the printed page has been conveyed to many who do not read the *Record*. Whether for Universal Bible Sunday or any other occasion, a program of narrations built around the Bible is very effective. If each issue of this splendid magazine carried only *one* thrilling story about the Bible, there would be an abundance for many such programs. As it is, every issue of the *Record* offers source material for those who would exalt through story-telling the Bible and its ministry.

• • •

Good News from Syria

THE Best News that ever broke upon the world came from the Palestine countryside not far from the Society's Bible Lands Agency, North, in Beirut, Syria. Yet, this is today one of the most difficult regions in the world in which to promote the distribution of the Scriptures. It is heartening, therefore, to receive encouraging reports from Beirut. Secretary Bell is just now returning to his field from furlough in this country. His arrival will be delayed, because, for the first time in many such trips, he is forced to go by way of the Pacific and India. Meanwhile, his associate of the British and Foreign Bible So-

ciety, Mr. Leslie F. Hooper, being a British subject, was forced to leave Syria and is now in Jerusalem. The Beirut office is carrying on under Mr. Siegfried Friedlieb, who has been for many years the accountant there.

Mr. Friedlieb reports that the circulation in Syria for the first five months of this fiscal year is appreciably greater than that of the first six months of the year previous.

This is good news of a high order, but the best news emanates from the life experiences of Mr. Friedlieb himself. The story begins during the days of the first World War. As a German student in England, his parents being

German Jews, Mr. Friedlieb then spent many months in an internment camp in England. His faith was Jewish; but, while he was in the camp, he surrendered to Christ, and became so earnest in this new profession, that he was instrumental with another in leading to their Saviour all the men in his section of the camp.

At the outbreak of the present war Mr. Friedlieb, as a German subject in French-controlled territory in Syria, was again promptly interned. After some negotiations, he was released; but, on Italy's entrance into the war, he was brought back to the camp. Now that the fortunes of war have brought the surrender of France to Germany, Mr. Friedlieb has been again released.

Here, let Mr. Friedlieb take up the story as he gives it in a letter dated August 12, 1940, to Secretary North:

I returned back to the office after nearly two months' absence. This time I have been interned together with my son, who, in December last, had reached the age of sixteen. On June 17 my wife and

daughter were also interned, together with other women and children of our nationality, in a school building in Beirut, and released a few days after I had been set free. During our internment we have been accorded very kind and civil treatment by the authorities, who showed every consideration possible under difficult circumstances. I am happy to be able to say that my short sojourn at the camp was anything but lost time. I had the great joy of seeing one of the two refugee professors of the American University, who were this time also interned, definitely come out on the side of Our Lord Jesus Christ; and the many hours of Christian fellowship I had with him and a few other fellow internees were very precious indeed.

The very next section in Mr. Friedlieb's letter reveals with equal clarity the spirit of this heroic servant of Christ. It reads:

As soon as I got back to the office, I began with the necessary preparations for getting up the semi-annual reports for 1940.

As long as men like Siegfried Friedlieb are either abroad in the world or confined as political prisoners, the Word of God will have free course and be glorified.

• • •

Camp Wycliffe

The ministries of science have in recent years increasingly come to the aid of Christian missionaries. Dr. Boyd here reveals how the difficult task of translation is being simplified by consecrated students in the field of spoken and written speech

By James Oscar Boyd

ON the southwestern verge of the Ozark Hills, just where the states of Arkansas, Oklahoma, Kansas, and Missouri come almost to a point, a summer school has been held for three months this past summer, for the seventh successive year. It is known as "Camp Wycliffe." The name gives a clue to its purpose. As Wycliffe was the first to translate the whole Bible into English speech, so this camp which bears his name gathers together each summer those who are, or hope soon to become, translators of the Bible into languages that still are waiting for the Word of God.

This year the enrollment reached sixty persons, representing fourteen missionary boards or societies. They came from all parts of the country—from Alaska to Florida and from Maine to California. This fact furnishes one of the three excellent reasons given by Mr. W.

Cameron Townsend, head of the camp, for holding it in Sulphur Springs, Arkansas. That is about as central a spot as could be found; thus eliminating, in the aggregate, needlessly long journeys to reach it. Then there is said to be no other region in the United States where the cost of living is so low as in this Ozark region;

Cover Picture

For years the Christians of Thailand have been earnestly praying for a great spiritual revival. During the past year their prayers have been answered principally through the work of the Chinese evangelist Dr. John Sung. This is reflected in an increase in the Scripture circulation for 1939 of 37 percent over that of the year before.



Rev. and Mrs. H. V. Lemley, of Memphis, Tenn., and Eduardo, their Tlapaneco-speaking helper, at work on translation into that Mexican tongue.

They were in attendance at Camp Wycliffe

and economy is an essential for any school appealing to missionaries on furlough and young candidates for future missionary service. A third important reason is nearness to resident Indians of various tribes, from among whom can be found the living demonstrations or examples of just such language problems as are going to face the pupils when they reach their fields and have to reduce to writing a tongue that has no literature or even alphabet. This summer Mr. and Mrs. Hider, both full-blooded Cherokees, were the cheerful and helpful object-lesson for the classes to experiment upon. They came from only twenty-five miles away in Oklahoma; and, as the wife came originally from some fifty miles' remove from her husband's home, some very slight differences in their pronunciation of the Cherokee made excellent practice for the ear in noting dialect variations.

Besides Mr. Townsend, chiefly occupied with the administrative work of the camp, and two or three young missionaries with some experience on the field in reducing Mexican tongues to writing, the chief burden of instruction fell upon two remarkable young men, both expecting to receive soon the doctor's degree in linguistics from the University of Michigan.

These men, though still young, are no novices in the work. They divide the field of linguistics between them very happily, according to the special qualifications and preferences of each one. Mr. Kenneth L. Pike is a gifted technician in phonetics, able not only to impart the latest scientific theories of human sound production, but, with his own vocal organs in incredibly perfect control, to demonstrate for his pupils all the varieties of vocal and consonantal sounds they can ever encounter, no matter to what field they are sent. Mr. Eugene A. Nida, on the other hand, has the art of making all the minute details and complicated formulas of human speech not only clear but interesting. When we learn that in some languages there can be

over 100,000 different forms made from a single verb-stem, it is obvious that, if the would-be translator into such a tongue is not to get lost in the mass of detail of his new grammar, he must have such a guide as Professor Nida to aid him in advance, so that a single logical statement, once fixed in his memory, can cover an infinite variety of instances. That is what the recent but very ambitious branches known as "phonemics" and "morphophonemics" are able to do. To the visitor to these classes it was a miracle to witness the grasp these young people were getting on this difficult scientific stuff, and the evident enthusiasm they had for tackling their own problems when they should reach their fields,—in Mexico or Central America, in South America or Africa.

The sharpest impression, however, left on a visitor to Camp Wycliffe was the unusual combination of scientific devotion and of old-fashioned Biblical piety manifest alike in teachers and taught, in their every activity and attitude.

That this was not just the writer's personal reaction is proved by the following extracts from a letter sent him by a man who had left the camp just before his arrival, after a visit of several days. This man is a professional linguistic scientist, for twenty-five years connected with the Smithsonian Institute at Washington. He writes: "I was asked to talk. I told them all about the policy of the Indian Service as regards the study and exaltation of native languages and the primers we have been preparing. These have pictures and are in Navajo, Sioux, and Tlingit. I found the good Lord has been leading young people into this work for several years back, only much better and more scientific than we had been doing. . . . These men really *know*. They are gifted experts. The combination of language study on scientific all-time perfect basis with the bringing of native speakers to the gospel of Christ is the finest thing I have seen in my whole lifetime. I half thought of it years ago. But it is *being realized, thank the Lord!*"

Friends of the Bible and of the Bible Society may well join in this fervent "Thank the Lord!"; for Camp Wycliffe is set to do work that no one else has done. The *quality* of future translations of the Scriptures into languages still unwritten will be enormously improved by such opportunities to prepare in advance for this highly specialized scientific task.

Spreading Light among the Blind

By S. Ruth Barrett

A RAGGED penny postcard punched irregularly with Braille dots was received in the mail of the Blind Department. It was from a young blind pupil of a state school for the blind. Transliterated, it read:—

Dear Bible Society Please send me a Braille Bible. I would so love to have one for my own.

No time was lost in filling this request,—at least partially. Of course, this poor blind boy

Bringing the inspiration and comfort of the Bible to these sightless children is one of the most gratifying services of the Society.

Some schools have Bible readers' clubs and do daily Bible reading—the older pupils reading the Bible to the younger ones who have not yet mastered the Braille dots. The skilled fingers of the blind pupils become so sensitive to touch, that it is remarkable how rapidly they can read an embossed page. And reading one's self,



Pupils of the Virginia School for the Deaf and the Blind who read the Bible daily

did not realize that the Braille Bible consisted of twenty large volumes requiring over five and a half feet of space, and involving a cost of \$47. Some portions of the Bible were forwarded to him promptly, with the promise to send additional books after these had been read.

Hundreds of these bulky volumes of Scripture are sent each year to young blind students in attendance at state schools for the blind. Because of limited funds, the Society is unable to send complete Bibles, but supplies two or three volumes at a time, and gradually the blind reader is able to build up his Bible. Often, a lover of the Bible finds difficulty in securing space to keep a complete Braille Bible.

Letters from teachers reveal how much the Braille Scriptures mean to their pupils in helping them to carry on their tasks. Not infrequently a sighted teacher receives the spiritual light through the help of a blind Bible reader.

whether with fingers or eyes, is so much more satisfactory than to have to depend upon another to read for you.

Although the Society's list of Braille readers ranges in age from eight to ninety years, sometimes a person, becoming blind in the sunset of life, finds his fingers hardened and is unable to feel the fine points of the Braille. For such as these, the Society has the Moon Bible, consisting of 58 large volumes. The Moon is a modified raised-letter system, and much easier, though slower, to read.

Recently from a happy blind recipient came this gracious reply:—

When the package was handed to me, I felt like singing "Praise God from whom all blessings flow." I surely appreciate your kindness and noble work, and especially in placing the Word of God among us who are living a life of darkness as far as the beauties of light and nature are concerned, but surely thank God for a spiritual vision.

Last May a young man came into the Society's Southwestern District office at Dallas. He said, "You don't know me, but I telephoned down here about three months ago, and you told me I could get for my blind mother a \$47 Braille Bible for just \$5, or twenty-five cents a volume. I've been saving ever since. It looked for awhile like I wouldn't make it in time, with rent and groceries and all. But the boss helped me out; and now I can give it to her for Mother's Day."

And this is what his mother, Mrs. H. J. Purser, said:

The Bible Society never sent out a Bible that was more appreciated than this one. Now I can teach Sunday School and read to my grandchildren just like I did before I was blind. I'm teaching a blind man here in the neighborhood to read it too. His wife wanted to pay me, but the Braille and the Bible were both given to me, and I won't take pay for passing them on.

Mrs. Purser knows something about trouble. Not only is she totally blind, but has an ailing heart. One of her brothers is blind; and the other, almost so. Her husband is in the hospital for an indefinite period. One son, the only support of his parents, has become ill and cannot work. Another son, with a wife and four children, can do little to help. Mrs. Purser herself earns an occasional dollar by selling her crocheted rugs and other handwork.

"This," says Mrs. Purser, running her fingers over the Braille page, "is the Book of Job. I read Job a lot. I tell my family he had more troubles than any of us, but he never lost his faith in the Lord."



Mrs. Purser reading to her grandchildren

For those unfortunate blind unable to learn to read the Braille or the Moon, the Society offers the Scripture talking-book records. The New Testament is on forty records, and there are also several books of the Old Testament available. These records are supplied, as are all of the Society's embossed volumes of Scripture, at a fraction of their cost—the difference between the enormous cost price and the special price being met through contributions to the Blind Fund.

But, in the words of a blind minister, "it means a lot to any person to be able to read the Word of God for himself; for, if there is anything America needs today, it is more people who will read the Bible and live it. Since I am going into the ministry, your gift was of double importance to me; for a minister of today must be able to read for himself."

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Home Secretaries Confer

THE accompanying picture was taken on the roof of the Bible House in New York on September 9, 1940. It was snapped in the course of a week of conference which brought together at headquarters the Secretaries of the Districts and Divisions of the Society's work in the United States. There were also present some of the secretaries of the cooperating state and city societies. Such a gathering is customarily held every two years.

The 1940 conference is unique in the high percentage of new members of the group. It was presided over by General Secretary Cropp, who began his work with the Society less than

a year ago. Rev. F. W. Langham, Secretary of the Southwestern District, took up his duties on September 1, as did Dr. V. C. Hodges, Secretary of the Cleveland Division of the Haven Agency. Secretary H. H. Ragatz of the Rocky Mountain District succeeded his father, Dr. Arthur F. Ragatz, July 1. The retiring District Secretaries, however, were present, including Secretary J. L. McLaughlin, who will lay down his work before the year is out. At a dinner on Monday evening, September 9, attended by the President of the Society and several members of the Board of Managers, the retiring Secretaries were the guests of honor,

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and a welcome was tendered to the new members of the group. A memorable moment of the opening session of the conference was the introduction of Colonel G. Bertrand-Vigne, secretary general of the Bible Society of France and newly appointed aid to the French Ambassador at Washington. He reported on the great difficulties with which his Society at present is carrying on.

The Secretaries of the American Bible Society at their posts across the land have inherited important places of leadership in the great task, now almost 125 years old, of seeing that the United States of America is amply supplied with copies of the Word of God. For five full days the group struggled with the problem of how most wisely and effectively to administer their work, so that the Scriptures, to the extent made available by the Society's limited resources, may reach the hands that need them most. The other issue which was uppermost in the counsels of the conference was that of increasing the Society's resources through gifts from individuals and churches. It was reported that the gifts from churches in recent years has not averaged as much as one dollar per congregation throughout the country, and that not more than one individual in every seven congregations has become a personal giver of record. Through the week the conviction grew that some way must be found to bring to the direct attention of more Christian people the work of the Society; for the experience of the group indicated that the failure to give is due principally to lack of information on the part



From left to right—front row: S. R. McCurdy, J. S. N. Tross, Treasurer Darlington, Secretary Cropf, Secretary North, Secretary Stiffler, Assoc. Sec. Betts, M. L. Robinson, V. C. Hodges, G. B. Cameron, Ass. Sec. Boyd, B. H. Smith, E. C. Powers.
Back row: H. H. Ragatz, A. F. Ragatz, J. J. Morgan, R. W. Bayless, J. L. McLaughlin, D. H. Stanton, G. G. Dilworth, I. S. McElroy, F. W. Langham. Present but not in picture, F. K. Singiser.

of Bible-loving Americans and church groups.

At the close of the conference one could sense a new eagerness on the part of all the men to return to their fields with a high resolve that the years to come must record, not only many more of the beloved volumes placed in needy hands, but a wider and heartier support from friends of the work.

Everything that was done at the conference—and there were earnest sessions of prayer—was colored by the inescapable fact that this year the American Bible Society has had placed upon it fresh responsibilities to serve not only its own nation's needs, but greatly to strengthen its arm of service to the rest of the world where, in many places, the sister Bible Societies of Britain and the Continent are hindered from serving with their accustomed freedom on account of the war.

We want every reader to know these men. On the inside of the back cover you will find their addresses. Drop in for a visit on your District or Division Secretary or your state or city Bible Society secretary. If you live at a distance, write a line of encouragement to these noble missionaries of the Word, especially the men who are this year taking up their responsibilities for the first time.

. . .

Introducing Three New Workers

THE American Bible Society takes pleasure in presenting to the readers of the *Record* three new Secretaries, who have just commenced their work in positions recently made vacant by retirement or resignation. These three new men were all present at

the recent Secretaries' Conference at the Bible House described briefly elsewhere in this issue of the *Record*.

Rev. Henry H. Ragatz succeeds his beloved father as the Secretary of the Society's far-extending Rocky Mountain District. He is not



Secretary Ragatz



Secretary Langham



Secretary Hodges

unfamiliar with the work, having assisted his father in the work of the District for seven years. Mr. Ragatz is a graduate of Western State College, Gunnison, Colorado, and is a licensed preacher in the Methodist Church. He is a native son of the vast stretches of the Rocky Mountain region, and will find a congeniality in matching his wits and strength with the task of carrying the Scriptures to the lonely scattered places that dot the map from Canada to the Rio Grande and from Kansas City to the Grand Canyon. Mr. Ragatz assumed his new duties on July 1.

Rev. Frank W. Langham succeeds Rev. J. J. Morgan as Secretary of the Southwestern District and the Dallas Depository. He was ordained a minister in the Presbyterian Church U.S. in 1924, after pursuing his higher education in the University of Southern California, the University of South Carolina, the Bible Institute of Los Angeles, and Columbia Theological Seminary, Columbia, South Carolina. He has served as a Y.M.C.A. secretary and held Presbyterian pastorates in the South for the past sixteen years, the last being an eleven-year pastorate in the First Presbyterian Church of Palestine, Texas. His new duties, which he assumed September 1, will tax all his strength and ingenuity to make an inadequate budget serve to best purpose the appalling needs of an area of almost half a million square miles where two thirds of the populace is rural, many along

the Mexican border Spanish-speaking, and thousands in Louisiana speaking French.

Rev. Virnal C. Hodges joins the fellowship of Secretaries responsible for the work of the William Ingraham Haven Memorial Agency among the Colored People of the United States. He succeeded, on September 1, Dr. A. J. Allen, who recently was elevated to a bishopric in the African Methodist Episcopal Church. After his graduation from Howard University in Washington, D.C., Dr. Hodges practiced law in Norfolk, Virginia, for ten years. He then entered Gammon Theological Seminary, from which he was graduated in 1929. Following successful pastorates in Virginia and North Carolina, he became pastor of the Trinity African Methodist Episcopal Church of Baltimore in 1936. While there Dr. Hodges received an honorary degree of doctor of divinity from Payne Theological Seminary.

Dr. Hodges will be located in Cleveland, and will be responsible for the Scripture needs of the colored people in the great industrial states of New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Illinois, Michigan, Kentucky, and Missouri. The Negro population of these states is approximately ten and a half million, many of whom have in recent years migrated from the South into the states named above. Their present status and circumstances make the circulation of the Scriptures among them an imperative necessity.

. . .

Preparing for Universal Bible Sunday

THE celebration this year promises to be more widely observed than ever. The date is December 8.

Universal Bible Sunday has in recent years become one of the popular observances of the church year. It lays an emphasis upon an aspect of Kingdom work that finds endorsement in every denomination. All Christian groups use the same Bible. The date has grown out of the fact that the Second Sunday in Advent, which always falls on the first or second Sun-

days of December, has for some centuries been the day when the Church of England, the Episcopal Church, and other liturgical bodies have eulogized the Word of God. Ordinarily, it has been found an acceptable date in most churches, because it follows the December Communion, and is early enough to avoid conflict with the Christmas celebration.

For more than twenty years now the American Bible Society has promoted the observance of Universal Bible Sunday as a natural expres-

sion of its basic concern to encourage the wider circulation of the Holy Scriptures.

Only once each year does the Society attempt to establish direct contact with all the accredited Protestant pastors of the country—that is at Bible Sunday time. This year there will be mailed to every pastor, between October 15 and November 1, an envelope containing carefully prepared materials to aid in the celebration. The principal item in this packet will be a twelve-page brochure bearing the title for the year "For the Healing of the Nations," written by Dr. T. Z. Koo of Shanghai, China. Dr. Koo is secretary of the World's Student Christian Federation, and has recently visited the principal European nations and toured the United States to address student groups. He is a recognized authority in education, internationalism, and religion. He writes with a lucid style that captivates the reader. The Society feels that it is this year making a genuine contribution to the reading of the pastors of the country.

As formerly, the packet contains a sample church calendar folder with responsive reading, which will be supplied in reasonable quantities to any church desiring to use it.

To a greater extent than ever before, Universal Bible Sunday this year will receive wide general publicity, which will contribute to its usefulness to every local congregation. The President of the United States will issue a letter of endorsement, and the governors of most of the states will do the same. The great network religious programs of the day will make mention of it; and the popular "Wings over Jordan" program of the Columbia Broadcasting System will that morning be entirely devoted to the celebration.

The date this year marks the centennial of the founding of the Brooklyn Bible Society, one of the principal auxiliaries of the American Bible Society. From the platform of a great mass meeting to be held in Brooklyn that afternoon, it is expected that an address will be broadcast to the nation. Other network broadcasts and hundreds of local station programs will be given. The religious press, the libraries, the Young Men's and Young Women's Christian Associations, are cooperating, as well as weekly and daily papers the country over.

"For the Healing of the Nations,"—surely, the Bible has been given to the world for such



Dr. T. Z. Koo

a time as this. A mighty wave of encouragement will sweep across our land if every church, large and small, in its own chosen way celebrates the observance of Universal Bible Sunday, December 8, 1940. Any one desiring further information with suggestions for enriching the observance may write The Editors, *Bible Society Record*, Bible House, Park Avenue and 57th Street, New York City.

(Continued from page 122)

has been operating, many other helpful series for children and other special groups have been developed. The Synod offers a certificate signed by the moderator and clerk for each year of Bible reading. At the end of six years—which means that the entire Bible has been read—an engraved diploma and a gift Bible are presented to the reader. The American Bible Society's dollar gift Bible has usually been chosen for this purpose.

When one considers that it means at least 730 readings in a year, he appreciates that it takes consecrated determination to win a certificate; yet through the years there has been a steady increase in the number of yearly certificates awarded. One reader has read consecutively for twenty-three years.

The work has spread widely. Certificates have been sent this year to many young people in North Ireland, and to several on the mission fields of Syria and Cyprus.

EDITORIAL COMMENT

BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider
Distribution of the Holy
Scriptures*

Editors: THE SECRETARIES

Address correspondence to Francis
Carr Stifler, Editorial Secretary,
Bible House, Park Avenue and
57th Street, New York



VOL. 85 OCTOBER 1940 No. 8

Scriptures for the Second Army

DURING the month of August the United States' Second Army, of approximately 65,000 men, held its maneuvers near Camp McCoy, Wisconsin. More than seventy chaplains were on active duty. At the request made early in July by the Acting Chaplain of the Second Army, Roland R. Bach, a special grant of \$500 worth of Scriptures for the use of these chaplains was issued, consisting of the following volumes: 4,500 New Testaments, 1,000 portions containing the Book of Psalms, and 15,000 penny portions of the Gospels and Epistles.

Among the calls for which the Society seeks to provide in its Emergency Fund of \$150,000 are the calls of this nature, which are expected to multiply as the nation's defense program expands.

ENCOURAGING circulation in the Philippines is reported in a recent letter received from Secretary Fonger.

He states that, in the first six months of the year, the sales of whole Bibles exceeded that of any similar period in the past; and that in the month of May there were 1,503 Bible sales, which is the highest monthly figure on record. He adds:

We rejoice in this news, and know that you will also, not just because it is a new record, but because of what it indicates. The sale of whole Bibles surely indicates something as of the state of the church in the Philippines. To distribute 1,500 Bibles in the eight principal languages of the Philippines, and in English and Chinese, certainly means that the church is growing; that it is growing not only in members but in a knowledge of God and his holy will. It means that our Philippine Church is a Bible-reading church; that it is being built on sure foundations.

• •

The hundreds of responses coming to Secretary Stifler's desk indicate that his series of broadcasts entitled "The Positive Answer to the World's Despair" is being heard in almost every section of the country. Listeners have written in from thirty-four stations in the United States and Canada. The series will continue through October on Wednesdays at 1:30 p.m. Eastern Standard Time over Station WJZ and the Blue Network of the National Broadcasting Company. The remaining topics are: October 2, "Unbreakable China"; October 9, "The Unread Best Seller"; October 16, "Falling in Line with the Bible"; October 23, "Putting the Bible to Work"; October 30, "Sure Thing!"

August Meeting of the Board

THE fourth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-fifth year was held at the Bible House, Park Avenue and 57th Street, New York, on Thursday, August 1, 1940, at 3:30 p.m., President Manson in the chair.

Devotional exercises were conducted by Secretary Stifler.

The minutes of the third stated meeting of the year were approved.

The following memorial minute was adopted:

Honorable John S. Fisher

The Board of Managers of the American Bible Society here records its deep sorrow on the death, on June 25, 1940, of the Honorable John S. Fisher, LL.D., a Vice President of the American Bible Society since 1927, and its high appreciation of his worth as a man and citizen. Mr. Fisher was a member of the Pennsylvania bar for forty-seven years, during which time he served eight years in the State Senate, four years as Commissioner of Banking, and four years, from 1927 to 1931, as governor of the Commonwealth of Pennsylvania. A lifelong member of the United Presbyterian Church, he was interested in all the aspects of Christian work. His devotion to the American Bible Society was attested by his regular contributions and his strong belief in the importance of the mission of circulating the Word of God.

The Board of Managers unites in testifying to the Christian statesmanship of this great leader, and in expressing to the surviving members of his family its deep sympathy in their bereavement.

The Reverend Frank W. Langham was appointed District Secretary of the Southwestern District, beginning September 1, 1940.

The Reverend V. C. Hodges, D.D., was appointed Secretary of the Cleveland Division of the Agency among the Colored People of the United States, beginning September 1, 1940.

The minutes of the various standing committees were presented and approved, and their recommendations adopted.

The meeting was adjourned.

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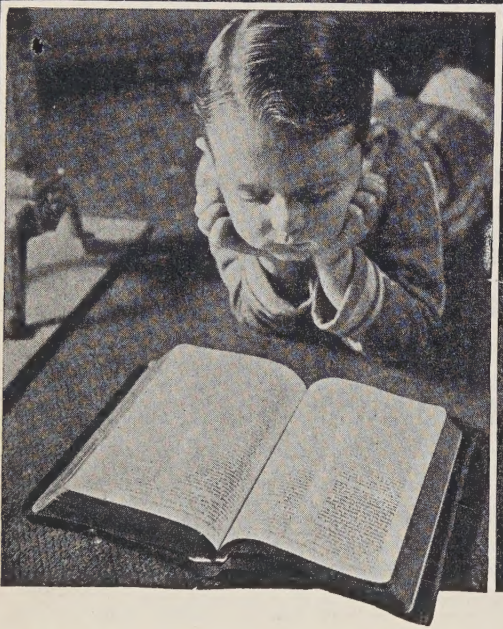
THERE MUST BE NO BLACKOUT OF THE BIBLE

AS DARKNESS descends on nation after nation, there remains one guiding light to suffering and bewildered humanity—the Word of God. *That Light must not go out.*

With European Bible Societies no longer able to function as before, and with millions of people homeless, imprisoned in concentration camps, wounded in hospitals, the call to the American Bible Society to extend the solace and comfort of the Scriptures becomes all the more urgent. Here is how you may help:

1. Send in your gift for any amount addressed to Emergency Fund.
2. Special letters on plain paper have been prepared which you may send, together with leaflets and envelopes, to friends and acquaintances.

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